## A SET OF REMARKABLE ARTICLES

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log cal School of Cambridge

THE VIEW OF A PROTESTANT.

"RELIGION."

Publishing Association The motives which have acted upon religion in the nineteenth century either by way of directly enhancing its power or by restricting its influence, are these: (1) Humanitarianism: (2) The Historical Spirit; (3) Science; (4) Nationalism. Although the course of religious history has has occupied the earth; the historical order varied somewhat in different countries of priest and prophet has been reversed, as well as in the different Churches, yet it is possible to form an approximate picture the decline into ritual (Wellhausen and of the resultant of these forces which will others). Popular misapprehensions tend reveal the progress of the Kingdom of God in the world.

The first of these motives - humanitarianism has powerfully influenced the Christian world by asserting the rights of man, liberty, equality and the spirit of fraternity, the sense of human brotherhood. The germs of the humanitarian movement may be traced in the eighteenth century, as in the teaching of Lessing and Herder and Rousseau; in religious movements like the Great Awakening in the United States, the revival in England under Wesley and Whitefield, in tentative efforts for the abolition of slavery (Hopkins and Clarkson), and prison reform (John Howard). But the nineteenth century has been distinguished above all the other Christian centuries in the results achieved by the sentiment of humanity. It has led to the abolition of slavery under English rule. in the United States and in Russia: to many reform movements of every kind and degree, wherever there existed actual or latent tyranny, which robbed humanity

The humanitarian sentiment is Christian In its origin, derived primarily from the conviction of the incarnation of God in Christ, Christ appears in history as the leader of humanity in the struggle for freedom. Slowly but surely ever since His advent, the world of man has been moving forward to the attainment of the ideal of humanity revealed in Him, "Ye shall know the truth and the truth shall make you free. And if the Son of God shall make you free, ye shall be free indeed." The progress toward freedom inspired by Him who taught the fatherhood of God and the brotherhood of men has been accomplished in the face of great hinderances and long reverses, overcoming obstacles which been insuperable without Christian faith. In the nineteenth century seems almost to have reached its culmination. Within the sphere of religion the So intense and persistent has been its devoresults are more significant for civilization, as well as for religion, than any statistics can reveal. The missionary has been the pioneer, it is becoming increasingly evident, of momentous changes yet to

The sentiment of humanity has operated as a motive in the study of human history, giving to historical inquiry a new interest and impetus. No age has been so fruitful in the results of historical research, with conclusions of vital importance for every department of life, but chiefly this, that an independent place has been vindicated for humanity, as having a life of his own religion, opening up as it has done the deeper knowledge of the nature of man to which the religion of Christ appeals for the modern method of studying history, as compared with earlier methods, consists in seeking for those inward subjective moods of the hu-

from crude misapprehensions or misapplications. Forms of literary expression, current usages, the historical environment of the time-for these allowance must be made as their influence is recog-Its Progress in Great Sub- nized. The science of biblical criticism has gained from the study of general history a larger knowledge of the nature of man, which, in turn, has made the study of the Bible more profound and thorough, because more real and human than were the biblical studies of the eighteenth century. The primary question which it has been found necessary to ask in regard to any doctrine or institution is not whether it is true-for the canons of truth may vary with the relative position of the inquirer: but, rather, what does it mean? When the meaning of the record is seen, the ques-

tion of its truth has answered itself. The effect of these studies, even of what is called the "higher criticism," has not lessened the authority of the Bible or changed the character of Christianity as a religion of the book;" but their tendency has been to vindicate the unique and essential place of the Bible in literature as containing the veritable record of a divine revelation. Some things, indeed, have been changed: the order in which the books of the Bible were written is not the order Copyright, 1901, by The Sun Printing and in which they stand; some of them are of composite authorship, whose various parts were written at different times; the traditional chronology, known as Ussher's (1656), has been abandoned, nor is there anything in the Bible which places it in opposition to the teachings of geology relative to the length of time during which man so that the voice of prophecy comes before to vanish in the light of a true insight and interpretation, such as that the first chapter of Genesis was intended to be an infallible record of the divine order in the creation of the world. That a similar account of the creation is found in Babylonian literature nly shows that the Bible writer was illustrating by the best scientific knowledge of the time the vastly higher spiritual truth with which the Bible opens, that the creation is the work of God, thus leading man to the worship of God and away from the lower worships of sun and moon and all the

osts of Heaven. The mechanical conceptions as to the mode of inspiration and revelation tend to give way before a larger and truer conception of the process by which the revelation is made-that God speaks to man actually and authoritatively through the experience of the events of life. Thus revelation becomes a living process, and all later history may become a commentary on sacred history, renewing and confirming the primal utterance of God to the soul of man, Much, it is true, yet remains to be done in bridging the gulf between the learned and scientific interpretation of the sacred record and the popular apprehension, which, formed in the uncritical moments of youth, often persists to mature years and constitutes a source of confusion and weakness. A similar situation was seen in the Middle Ages in the wide breach between the scholastic theologians and the popular mind

A new department has been added to religious inquiry in Comparative Religion. which aims at an impartial investigation and free from prejudice, and is also moved by the sentiment of a common humanity to respect all utterances of religious feeling in the soul of man. How widely the nineteenth century has advanced in this respect is seen by recalling a statement of Dr. the movement toward human freedom medan world. All the rest may be considered as barbarous." One of the most tion. Within the sphere of religion the progress is most manifest in the spread of Christian missions, which stand out in any review of the century as one of its most extraordinary achievements. It might be justly designated as a missionary age. So intense and persistent has been its devovalue to the Christian revelation; others man that when the century closed it might even have thought them to be in some be truly said that the round world had respects superior. And, in general, the been girdled with Christian missions, whose truth in other religions had a tendency to weaken the claim of Christianity to be the absolute religion. But as the results of the study have been placed in their normal perspective, it becomes evident that they only confirm the words of St. Paul, that God has at no time left Himself without witnesses in the world. Revelation also is seen to have been a universal process; and profound spiritual motives are to be discerned beneath the diverse manifestations of the religious instincts. Yet, on the whole, the preponderating judgment leads to the conclusion that Christianity contains while it confirms some features in these reof the physical world. The study of man ligions as true, it condemns others as false; strengthen faith in the essential truths of sential characteristics an assimilative it to appropriate as its own any aspects of truth contained in other religions, which have not hitherto been illustrated in the history of the Christian Church. Nor is the familiar test applied to religious wholly

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proceeds, and with which its conclusions must conform.

11. Thus far the humanitarian sentiment has been regarded in its combination with Christian faith, and as giving new force and distinction to Christian life and thought. But, on the other hand, it must now be noted that the same force working apart from the Church, and often in opposition to it, has been a limitation to Christian progress. In the French revolution humanitarianism was associated with a negative, destructive tendency, which overthrew the Church, disowned God and immortality, and set up in the place of deity a so-called Goddess of Reason. This negative tendency has continued to exist and has found influential manifestation. It has attempted the deification of humanity, as though the human race were worthy in itself of being an object of worship. It has exalted man at the expense of God, conceiving of humanity as alone immortal, as competent to steer its own course without supernatural direction. It has weakened the sense of nationality, has injured and endangered family life, has taken away the highest sanctions from morality, and has reduced religion from being a revelation from God to a purely subjective process in the soul of man, worthy of respect, but without authority. It has created an abnormal sensitiveness in many directions, It has swayed socialistic movements aiming at the rights of man and seeking to achieve universal happiness, but with an antagonism sometimes latent, sometimes expressed, to God and Christ and the Christian Church. The prejudice remains which had its birth in the French Revolution, that religion is a creation of priests for their own selfish ends, and the Church an agency for robbing humanity of its rights, liberty, equality and fraternity. Principles and convictions like these found

atterance in the philosophy of Comte (1789-1857), who called himself the "Founder of the religion of humanity," and proposed the scheme of a humanitarian Church, limited by no national boundaries, whose only deity was man, whose ritual found a place only for great men who had been metaphysics were discarded as outgrown of the age. methods of explaining the phenomena of the universe, and in the place they vacated stood the so-called "Positive philosophy" which rejected all supernatural influence. The Church of humanity had, indeed, no history and was a failure from its birth. But the combination, first seen in Comte, of humanitarianism with the methods and principles of natural science, has been the most formidable opponent against which Christianity was ever called to struggle, It has been represented in England by John Stnart Mill and by Herbert Spencer and many others. To the influential writings of ure the widespread, deep-seated sceptic- interest in evolution-a word which has and more securely guaranteed than by an lates be made a basis for moral culture; this school of thinkers is due in great measism since the middle of the century. To become almost the watchword of the age. exclusive one-sided devotion to the cause for nature is at least unmoral, if not, as; the same cause by way of reaction, are owing From this point of view the invasion of rethe spiritualistic movement, the so-called "Christian Science," and other kindred ten-

dencies toward a crude supernaturalism. Those who entered the controversy in behalf of Christianity and against the adherents of the Positive philosophy suffered at first for the lack of any adequate philosophical method on which to rest in the effort to overome this stupendous alliance between a humanitarianism working for the improvement of social conditions in combination with natural science, whose postulates involved the denial of the miracle, and indeed

there followed the sharp, even bitter con- consideration, either by religious thinkers did religion rise to a diviner and fullet flict between science and theology, when or by statesmen. But in the first third of expression than under the realization of scientific men whose lives had been spent the nineteenth century there came a change, the conviction that God was protecting in devotion to the study of natural phenom- when the Roman Church arose from its the nation and determining its career. The ena were tempted to write expositions of lethargy to meet the demand imposed Hebrew prophets were primarily statesmen. religious history in order to show the fal- upon it by the timid fears of statesmen devoted to the nationality, as the incarnalaciousness of the religious attitude, and and ecclesiastics as the safeguard of religion tion of the Divine will, in whose fortunes theologians, accustomed only to the postu- and morality, where national Churches was revealed the Divine purpose. Any lates of the spiritual sphere, ventured or particular Churches were thought to nation which has not the similar conviction into the domain of science to put a have failed. The Napoleonic aspiration that it is the chosen people of God and spiritual interpretation on its conclu- after universal empire and the frantic called to some important task cannot mainsions and discoveries. It was a confusing and painful moment when a subtle pressing nationalities has its counterpart has no future. This conviction to-day scepticism pervaded the Churches and in the religious world in the effort to restore inspires the leading nations of the world. haunted even the minds of Christian be- a Christian empire with the Papacy at its has cleared away, while many tragedies this ambition may be seen in Germany and ing its own ends and seeking to accomplish are disclosed, it does not appear that the Churches have been weakened by the strife in England, where the Oxford Movement and also for the freedom of the individual or have yielded any essential truth or conviction. The belief in God, and in his creacarnation of God in Christ, the miracle for | designated as "Catholicity." The date | in Christ as its Head and Leader is to weaken | tion and government of the world, the inwhich Christ stands, and preeminently the miracle of His resurrection-in a word, the supernatural interpretation of life, remains unshaken. It is unjust to charge, as has sometimes been done, dishonesty and a spirit of evasion against those who, while the flerce battle was in progress, kept silence, unable to defend with cogent argument what yet they cherished as true. In the latter part of the century there came efforts at the reconstruction of thelogy in order to a better adjustment of

nature of God and His relation to the world. some universal form of religion to be ac- as a moral personality or being, seeking and half an hour later will be dead, a forti-The doctrine of God as immanent in the complished by a parliament of religions. | ideal ends which are also within the bounds world, and not only transcendent or above and apart from it, has proved valuable in reconciling many of the discoveries of history and of natural science with the Christian | and constitutes a higher ideal in whose | But when the nation comes to great crises, plify theology by the reduction of the large added, has been strengthened vastly by its course, it falls back instinctively and man or the scientist betray any different feetand complex, even conflicting, mass of Christian tenets and beliefs, given in history or represented in various Chrisforces of steam and electricity. tian sects, to a few simple principles in which all must agree, resting for their confirmation not on metaphysics, but on the genuine Christian Instincts as revealed in the New Testament. There has been attained also a better philosophical method the benefactors of the race. Theology and of meeting the difficulties and perplexities

But these attempts at the better interpretation of revealed religion, and the formation of more consistent theological systems have found a temporary rival in efforts to create first of all, a better system of "natural theology," as it may be called, which shall take account of the doctrine of evolution and other discoveries of natural science since Paley's time and the day of the Bridgewater Treatises. Those who aim at a reconciliation of religion with science treat the idea of evolution as a mediating principle by which the conflict between science and religion may be overcome. This effort is the more significant, in view of the popular ligious territory by scientific men (Huxley, Tyndall, Haeckel and others), and the counter-invasion of scientific territory by philosophers and theologians, give promise of some mutual understanding in the future.

unes of religion in the nineteenth century. logians, stood for a principle of surpassing Kings and lawgivers for holding mankind attained its national independence. ing their interest in history, yet fell under | disposed of at his sovereign pleasure.

If the divine utterance is to be distinguished herent worth of things out of which reason judgments the world must bow. Then was no longer reckoned a force worthy of its birth through all its fortunes. Never NO effort to realize it by rearranging or sup- tain its independence and integrity and head, as in the Middle Ages. The effect of manitarianism and individualism. In serv- number of human beings the other countries, but is most clearly manifest its mission it works for the good of all (1833) appears as an unnational, if not anti- man. The tendency of humanitarianism national, uprising in behalf of some im- as a motive apart from the higher life of perfectly conceived cosmopolitan Church | the State or apart from its impersonation | as it was when I first saw a human being die. of the "Movement," as Newman fixed individualism and to defeat the very end she is severing the ties that bind him to this it, was Keble's sermon on the "Apostacy | it wishes to subserve, the achievement of | earthly life. She removes all fear, amelioof the National Church." This same feel- the rights of man. Humanity as a whole rates every harsh surrounding, softens every ing, that national existence is inferior in lacks the visible, tangible embodiment of sound and smooths the narrow pathway importance to humanitarian reforms or the nation. It has not yet the consciousto the expression of religion in some ness of itself nor of its unity. It cannot other shape than in any particular respond to the needs it awakens. It does asked, "have you ever found a case in which in the break with the Established Church | God, nor is it placed in such a position as | fought and screamed at its approach?" in Scotland, or in the difficulties ex- to make it feel the need of God. It is in perienced in Germany in consolidating danger of becoming an abstraction in so in the guise of a welcome visitor. On the the forms of Protestantism in a strong far as it exists without relationships. But battlefield or as the result of socident or sudthe increase of knowledge regarding the State Church, or in the aspirations after the nation is close at hand, near, and felt Beneath these various schemes there is the of possibility. Humanity as a whole undercommon principle that humanity is a takes no enterprises which make it tremble worthier object of devotion than the State as it comes to unknown, trackless seas. cause to labor. This conviction, it may be where human wisdom is powerless to direct the extraordinary way in which, during the | by necessity upon the belief in the guidance

> nationality has been at a disadvantage in | personality of God. the competition with humanity. Out of the necessities of the situation there has been and depending upon God becomes the safeborn the spirit of a deeper inquiry into the guard of morals. If there has been a deplace and significance of the nation as the | cline in morality in the nineteenth century, indispensable medium by which the highest as some maintain, shown in the general result can be secured for the world at large. weakening of moral sanctions, or by the in England, and in America Mulford in his ence to nationality from the time that politibook "The Nation," all of them combating | calliberalism resting on an abstract humanessential, even the eternal, significance of scientific naturalism, gained the ascennationality. The ancient doctrine is still dency. So far as this tendency has in any also exists for the people, for the freedom the better. The great men whom humanof an abstract humanity.

close, it became increasingly apparent sponse to the increasing purpose of the God, of the kingdom of God in this world fact in God's government of the world. spring from distinct and separate motives. as human experience in its best estate, and of a future life for the immortal soul. In In that fearful outburst of the French In 1870 Germany and Italy took their places reveal to be the immost expression of the Germany systems of theology were worked people, their long pent-up indignation in the family of nations. Nor should there normal life of man. out on the basis of Hegelian principles, was vented no less against the State than be omission to mention Greece, which, after which, as interpreted by orthodox theo- against the Church-the one a device of its subsidence for hundreds of years, again

which the natural sciences deal; that the rection of antipathy to nationality as an tion of the world's fortunes. And to these the Hegelian left wing - who, while retain- purely human artificial aftengements to be preme crisis of its history, ceased to be to the Christian Church. indifferent to religion and passed into a dethe influence of the presuppositions of the | The failure of the French nation, its | vout belief in the mysterious control of the natural sciences. Thus Strauss, in his demonstrated inability to do the proper destiny of the nation by a sovereign, om-"Leben Jesu," conceived of the person of | work of a State, as well as the fact that the | nipotent hand. As the indifference to naindefensible which Judges them by their | Christ as a casual product of the human im- career of a Napoleon was possible, indicates | tionality was among the causes of religious

(4) The nation mediates between huor national Church, has been shown not as a whole realize its relationship to fear of death rose to the point where men nineteenth century, the whole world has of God. Thus the nation as a whole apbeen brought together by the material pears in a higher form of personality than tist, the man or weman of keen intelligence individual men can achieve, even the great- and trained faculties, unless their lives have That there is here a great truth no one can est men, and so prepares the way for the been conspicuous for an exhibition of faith deny, but the point to be noticed now is that | belief in the still higher, the invisible, infinite | in religion and its teachings, are slower to (5.) The nation as a moral personality

Thus we have the studies in this direction increase of divorce and indifference to German students, Hegel and Stahl, the sacredness of family life, it must be and women willingly accept religious minis-Trendelenburg and Bluntschii, Maurice attributed in some measure to the indifferthe motive of Comte and setting forth the itarianism, or in the combination with a preserved that the people exist for the State, | degree invaded the Christian Church it out it is justified on the ground that the State | has been powerless to effect a change for | to talk with a clergy man. He replied in a rather of the individual man, so that through the ity is directed to worship do not constitute State the rights of man are better subserved | a moral standard, nor can scientific postu-As the nineteenth century drew to its acted upon by man that nature gives rethat the nations had emerged from the de- world. Religious truths-the personality and that its teachings had left an impress on pression in which they were found when the of God, His creation and government of his mind. He asked me to send for a Methocentury opened. America may be said to the world, immortality, and the freedom dist clergyman, which I did. When I saw have attained the consciousness of nation- of the will-these are shattered, we are told, ality in its highest form in consequence of | "by the great eternal iron laws of the uni-It remains now to turn to another most | the Civil War, and to have entered from that | verse," or "are in hopeless contradiction potent motive which has affected the fort- time upon a new career. In that awful with the most solid truths of empirical conflict, whose origin dates back to the rise science." And so, it must be added, are the drews, "to show that there is nothing which It may be called Nationalism, meaning by of the anti-slavery movement, may be dis- sanctions of ethics and moral law. It is influences a man so much in later life, and the term that higher conception of the life | cerned the issue of the century-humani- | when we turn to the State, to the moral | even in the death hour, as the environment of the State or nation, slowly but most effect tarianism, on the one hand, contending for personality of the nation, that we encounter and teaching of his boyhood days. 'Jimmy' tively asserting itself throughout the nine- the rights of man, careless, if need be, other laws and living forces which restore | Logue, the notorious burglar and criminal. or an supernatural agency agnosticism). It seems to century, never apart from religious for the national unity if only a great reform what an empirical science or a transseemed for a time as though the phinosophy of Hegel would serve the purpose of a stronghold to which Christian warrlors might re- and furtherance. In illustration of this the nation, slowly realizing that slavery was down. Here the supreme test is spiritual noid to which christian warriors might re-sort while in the stress of a conflict which point we turn again to the French Revoluinvolved not only the readjustment of tion as giving the momentum, both directly and on this ground demanding its suppressible must build upon the family as its involved not only the readjustment of cornerstone; it must enforce those moral old of death which you could interpret at the cornerstone; it must enforce those moral old of death which you could interpret at constian doctrines to their new environment, but also the maintenance of the idea of the sacredness of the State, as an ultimate appear organically related, while yet they laws which the history of nations, as well a positive indication of a future life?"

The beginning of a new century may seem like an artificial division of time, but the self-consciousness with which the It was that of a man who had apparently rogians, stood for a principle of surpassing value if it could be maintained—that the in subjection, as the other was a scheme for It has become further apparent that it is nineteenth century closed, the efforts at died, but revived for a little time before he value is it could be maintained that the same end by a designing priesthood. to the Protestant nations, America, England introversive estimates of it place in hispresent order on physical conditions, was Thehumanitarian sentiment received inconyet above the life in external nature with sequence at this impressive moment a ditional barrier to be passed. Prophecies asheputit. Of course, hereally believed that very definition of humanity implies the evil to be overcome, or at least to be kept must be added Russia, which is also outside in regard to the new age may be futile, power of rising to the knowledge of God. In subjection to some higher principle, if the pale of Latin Christianity, Those nations for God reserves to himself the knowledge Nature has no knowledge or consciousness the rights of man were to be secured. Some- remaining in alliance with the Papacy are, of the future. But it is much if we can to of God, or intimation of immortality. It is in bondage to natural law and without the formation of the American Constitution. The triumphant assertion of the spiritual and detect the sources of its strength and freedom. The life of h manity must not be tion, where there is to be noted a singular significance of nationality in the latter weakness. And for the rest, Christian studied from the point of view of natural emission of any reference to Delty as the part of the nineteenth century has made faith and hope are inextinguishable, look-churchman with strong religious views science, but is seen in the records of human author and preserver of the national life. it further apparent that the forces working ing forward to the fulfilment of the Chris- He explained in connection with the above history. The influence of Hegel deepened On the continent of Europe there was the for religion, and especially for its Protestant tian ideal—that higher unity where Christ statement that he was speaking purely from the interest in historical inquiry at a moment | phenomenon of Napoleon building on the forms, were stronger than the forces in | appears as the embodiment of humanity when the absorption in the natural sciences | ruins of the French Revolution, while yet | opposition. The nation enters the arena | and the voice of its yearning for a perfect threatened to gain the ascendency. But preserving the destructive motives which of the controversy as a spiritual force, brotherhood; where the nation also acthe Hegelian philosophy, for reasons which inspired it. Napoleon revived the dream of assuming as a first principle the existence knowledges Him as its overlord, so that It is not possible here to render, failed to empire, in whose expansive embrace the of God and His supernatural government in the words of Christian prophecy, the accomplish the service expected from it. rations of Europe were to be subordinated, of the world. Never was this truth more kingdoms of this world shall become the It may be that the failure was temporary if not suppressed altogether. He pro- impressively illustrated than in the ex- kingdom of our God, and of His Christ. only and because it was not fully under- posed to reconstruct the map of Europe, perience of Lincoln, who, when he became In that ideal conception, the dominium tood. There arose a school of thinkers - as though nationalities and crowns were President of the United States in the su-

ALEXANDER V. G. ALLEN.

OUR SAMOAN ISLANDS. All Reports Indicate That They Are Well

DREAD OF DEATH.

TESTIMONY OF THE DYING THAT TREY HAVE NO FEAR.

Only Persons in Health Resist the Approach of Death, Which Comes as a Relief to the Sick Experiences of a Physician Who Has Seen Thousands of People Die

From the Philadelphia Press. If there is such a thing as being an authory on death Thomas H. Andrews, surgeon the Bureaus of Police and Fire, should rank high as an expert. In the course of thirtyseven years of active practice he has conducted over four thousand post mortem examinations and has seen at least half that

He talked freely on the subject of death yesterday. He has looked into the eves of dying men and women and children of every kind and condition, and this is the summing up of it all

"Death is as much of a mystery to me now "Nature is never so kind to man as when to the grave with kindly hands. The easiest thing in life is to die." "In your experience, Dr. Andrews." I

Never. In severe sickness death comes den shock, when it comes to a man swiftly, who but a moment before was in perfect health tude which I cannot describe and have never been able to analyze sustains the victim."

"Do men and women of the higher grades of intelligence exhibit any different emotions as death approaches from those gifted with less mental power? Does the professional day laborer or the most ign orant of men?" "No and yes," was the reply. "The scien-

accept ministrations of clergymen and others. The man of low intelligence yields at the first approach and calls for religious consolation. "The reason for this is, I think, that the wast majority of professional men, outside of

the clergy, and particularly doctors and scientists generally, are not inclined to believe or accept what they cannot demonstrate as a scientific fact. And yet, as a rule, these men tration when death is only a matter of hours. "I recall an instance during the war. One of the most distinguished men in the Confed-

eracy was brought to me for treatment. I saw at once that his death was a matter of hours only He was one of the most brilliant and charming men I ever met. I told him that he could not live and asked him if he desired careless way that he did not feel disposed to change his views-that death, as he believed, ended all and there was no use of dragging religion in at the last hour. 'That was in the morning. He then felt

strong and clear headed. When I saw him in the after oon he was weaker, and referring to our earlier conversation told me that he had been raised in the Methodist faith him just before he died he told me what comfort the talk with the minister had given him and that he now would face death with a braver heart than he coul d have done before.

"I merely cite this instance," said Dr. An told me here in my office that a night never went over his head that he did not kneel down and say his prayers."

"Has there ever been any demonstration hundreds whom you have seen on the threeh-

"Have you ever encountered instances in which dying persons have told you of visions which they have seen, of voices they have heard?" "Yes. I recall particularly one instance.

he saw them, but it was the hallucination of his disordered brain. Persons of fervid imagination and strong religious convictions may be dominated by some illusion of this kind just prior to death. It cannot be accepted as convincing evidence of a future life " a scientific standpoint. Men and women is extremia, awakening from a semi-companse condition, cannot be regarded as furnishing hable testimony of the evidence of their

reliable testimony of the evidence of their senses.

"I have found," continued Dr. Andrews, "that persons of clean life, of honorable, upright religious character, not only do not display an indifference to the approach of death, as those of grosser life do, but welcome it as a relief from care and toil. There is something at out the approach of death that reconciles men to it. The scuses are duiled, the perceptive freculties are blunted and the end comes cliently, namically, like a gentle sleep. "In this condition, I man on the approach of death, those who retain their faculties to any degree become more or less thilosophers. They know that death is inevitable that it is only a question of hours, and they accept the verdict without any demonstration and in a philosophical way. In all my experience I have never found a case in which a dying mun or woman complained against the insatirity attention to fight its and